The Sanctity of Muslim Blood

(حرمة دماء المسلمين)

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My noble Muslim brother: Beware of shedding the blood of Muslims, for that which has been learnt from the religion by way of necessity, and evidences from the Book and the *sunnah* have followed in succession, (teach us that) that the blood of a Muslim is sacred. Truly, the blood and wealth of a Muslim is safeguarded, and this protection is not removed except in one of three cases, as the Messenger of Allāh ﷺ says, "It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to disbelief after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully."[1] Other than these, then the sanctity of the Muslim is greater with Allāh than the sanctity of the Ka`bah; in fact, greater than the entire world. Regarding this, the Messenger of Allāh ﷺ says, "By the One in whose hand is my soul, killing a believer is more grievous before Allāh than the termination of the world."[2] This ḥadīth, in and of itself, is sufficient for making clear how great the sanctity of the Muslim's blood is; so contemplate on what your position will be before Allāh on the Day of Resurrection if you happened to shed forbidden blood. We ask Allāh for faultlessness.

Ibn Kathīr said in his *tafsīr* (exegesis) of His saying, the Most-High:

﴿ وَمَنْ يَقْتُلْ مُؤْمِناً مُتَعَمِّداً فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَاباً عَظِيماً ﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allah are upon him, and a great punishment is prepared for him[3]

[1] Reported by Abū Dāwūd (4502), Ibn Mājah (2533), at-Tirmithī (2158), an-Nasā'ī (7/91), and in his *Kubrā* (3482) from the ḥadīth of `Uthmān ibn `Affān ﷺ.

[2] Reported by an-Nasā'ī (7/82), and in his *Kubrā* (3448), from the ḥadīth of `Abd-ul-Lāh ibn `Amr ﷺ.

[3] *Sūrat an-Nisā'* 4:93.

Allāh, the Most-High, says: It is not permissible for a believer to kill his brother in any way, and just as it has been confirmed in the *Ṣaḥīḥayn* (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*) from `Abd-ul-Lāh ibn Mas`ūd ﷺ, the Messenger of Allāh ﷺ said, "It is not lawful to shed the blood of a Muslim who bears witness that none has the right to be worshiped but Allāh, and that I am the Messenger of Allāh, except in one of three cases: A soul for a soul; a married person who commits adultery, and one who leaves his religion and splits from the *jamā`ah* (community)."[4] And if a Muslim should happen to fall under one of these three cases, then it is not for an individual of the congregation to kill him; rather, it falls upon the *imām* or his delegate.[5] Ibn Kathīr said in the *tafsīr* of the same *āyah* (verse): And this is a severe warning and an absolute threat to the one who carries out this great sin, which is coupled with associating partners (*shirk*) with Allāh in more than one *āyah* in the Book of Allāh, wherein Allāh (the Most-High) says in *sūrat al-Furqān*:

﴿ وَالَّذِينَ لا يَدْعُونَ مَعَ اللَّهِ إِلَهاً آخَرَ وَلا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ... ﴾

And those who invoke not any other god along with Allāh, nor kill such life as Allāh has forbidden, except for just cause… (to the end of the *āyah*)[6]

And He (the Most-High) said:

﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا... ﴾

Say (O Muḥammad ﷺ), "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him…"

Until He said:

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[4] Reported by al-Bukhārī, vol. 9, pg. 6 (6878), and Muslim, vol. 5, pg. 106 (25 and 1676).
[5] *Tafsīr Ibn Kathīr*, pg. 514-515.
[6] *Sūrat al-Furqān* 25:68.

﴿ ...وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّـهُ إِلَّا بِالْحَقِّ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴾

...and kill not anyone whom Allāh has forbidden, except for a just cause. This He has commanded you that you may understand[7]

And the *aḥādīth* concerning the prohibition of killing are many.[8] On the authority of Ibn `Abbās ﷺ, who said, "The Messenger of Allāh ﷺ said, 'Whoever denies an *āyah* of the Qur`ān, it is permissible to strike his neck (i.e., execute him). And whoever says, '*Lā ilāha illal-Lāhu waḥdahu lā sharīka lahu, wa anna Muḥammadan `abduhu wa rasūluhu*' (None has the right to be worshiped but Allāh alone, and Muḥammad is His servant and Messenger), no one has any cause for harming him, unless he (does something which) deserves a *ḥadd* (legal punishment), and it is carried out on him.'"[9]

And in a narration from Anas ﷺ: "If they bear witness to *Lā ilāha illal-Lāhu wa anna Muḥammadan rasūl-ul-Lāhī* (None has the right to be worshiped but Allāh alone, and Muḥammad is the Messenger of Allāh), and they face our *qiblah* (direction of prayer), eat our slaughtered animals, and pray our prayers, then their blood and wealth become forbidden except for a right that is due. They will have the same rights as the Muslims and be obliged by what is obligatory on them."[10]

A Muslim should reflect greatly on His words, the Most-High:

﴿ فَهَلْ عَسَيْتُمْ إِن تَوَلَّيْتُمْ أَن تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ﴾

So would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?[11]

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[7] *Sūrat al-An`ām* 6:151.
[8] End quote from *Tafsīr Ibn Kathīr*, pg. 516.
[9] Reported by Ibn Mājah (2359) and Ibn `Adī in *Al-Kāmil*, vol. 3, pg. 280.
[10] Reported by al-Bukhārī (393), vol. 1, pg. 109.
[11] *Sūrat Muḥammad* 47:22.

So look, O my Muslim brother, to the grandness of the phrase *Lā ilāha illal-Lāhu*, *Muḥammadur rasūl-ul-Lāhī*, and the protection and security it imparts upon its owner, with the exceptions of what were just mentioned.

And from that which must be known, O my Muslim brother, is that Allāh ﷻ did not make a punishment, after the punishment of committing *shirk* with Allāh, more severe than the punishment of intentionally killing a believer, wherein He says:

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّـهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him[12]

Indeed, the predecessors differed concerning this *āyah*. Some of the *Ṣaḥābah* (Companions of the Prophet ﷺ) were of the opinion that this *āyah* is binding, and the last of that which was revealed to the Messenger of Allāh ﷺ. Of those who took this opinion was the erudite *imām*, grand Companion, and interpreter of the Qur'ān, `Abd-ul-Lāh ibn `Abbās ؓ. Sālim ibn Abīl-Ja`d narrates from Ibn `Abbās that a man came to him and said, "What do you think of a man who killed another man intentionally?" He (Ibn `Abbās) said, "His recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him." He (Ibn `Abbās) said, "It was amongst the last of that which was revealed. Nothing has abrogated it, even until the Messenger of Allāh ﷺ passed away." He (the man) said, "What do you think if he repented, performed good deeds, and became guided?" He (Ibn `Abbās) said, "And how could he repent when indeed, I head the Messenger of Allāh ﷺ say, 'May his mother be bereft of him, a man who intentionally kills another man. On the Day of Resurrection, he (the killed) will come forth taking his killer with his right or left hand, and holding his head with his right or left hand, his blood flowing from his jugular veins towards the Throne, saying, 'O Lord, ask Your servant for what reason he killed me?''"[13] And in the authentic ḥadīth reported by an-Nasā'ī in *al-Mujtabā*, on the authority of Mu`āwiyah ؓ from

[12] *Sūrat an-Nisā'* 4:93.
[13] Reported by al-Ḥumaydī (488), Aḥmad, vol. 1, pg. 240, and `Abd ibn Ḥumayd (680).

the Messenger of Allāh ﷺ, he (Mu`āwiyah) said, "I heard him delivering a sermon, saying, 'Every sin may be forgiven by Allāh except a man who kills a believer deliberately, or a man who dies as a disbeliever.'"[14] So what a danger this is, and what peril is given precedence over this?

An individual is taking a risk, (of entering into) a life where there is no death to it, and a lasting abode where no eye is comforted, no haughty arrogant voice is raised, (reaping) wrath from Allāh, a severe punishment, disgrace in the worldly life and the hereafter, with a lengthy residence and remanence of which none knows the duration of them except Allāh, Magnificent is He in His Loftiness. We ask Allāh to spare us and make us of those who take heed and obey. And consider the ḥadīth well, O my noble Muslim brother, to see how the Prophet ﷺ paired between killing the believer and *shirk* with Allāh (the Most-High), and made them contributors to the exclusion of absolution.

Know, O my Muslim brother, the first of that which is brought for judgement on the Day of Resurrection between servants is bloodshed. Regarding this, the Messenger of Allāh ﷺ says, "The first thing a person will be brought to account for will be the prayer, and the first scores that will be settled among the people will be bloodshed."[15] And the reason for this is because of its severe hazard on the Day of Resurrection; so prepare for the great stance, and the difficult question that is not followed by anything except Paradise or Fire. Every sin is hoped to be accompanied by pardon and forgiveness, except *shirk* and injustice to servants. And there is no doubt that shedding the blood of Muslims and tearing away their sanctity is the greatest form of injustice concerning the rights of servants. `Uqbah ibn `Āmir ؓ narrates saying, "The Messenger of Allāh ﷺ said, 'There is none who meets Allāh, not associating anything in worship with Him, and not having moistened any blood unlawfully, except that he will enter from any of the gates of Paradise he desires.'"[16] His saying, "Not having moistened" means he did not afflict him with anything, nor did he gain anything from (having his blood spilled). And the greatest Messenger says in the ḥadīth reported by al-Bukhārī in his *Ṣaḥīḥ*, "The most despised persons to Allāh are three: (A person who commit) infidelity in the *Ḥaram* (sanctuaries of Makkah and al-Madīnah); a person who seeks in Islām the traditions

[14] *Al-Mujtabā*, vol. 7, pg. 81, and in his *Kubrā* (3446).
[15] Reported by al-Bukhārī (6864), vol. 3, pg. 9, Muslim (1678), vol. 5, pg. 107, from the ḥadīth of `Abd-ul-Lāh ibn Mas`ūd ؓ without the first part (of the narration).
[16] Reported by Aḥmad, vol. 4, pg. 148, Ibn Mājah (2618), and al-Ḥākim, vol. 4, pgs. 351-352.

of *jāhiliyyah* (pre-Islamic ignorance), and a person who seeks the blood of an individual without any right to shed his blood."[17] And on the authority of Jundub ﷺ who narrated that the Prophet ﷺ said, "Whoever does a (good deed in order to) show off, Allāh will expose his intentions on the Day of Resurrection, and whoever puts (the people) into difficulties, Allāh will put him into difficulties on the Day of Resurrection." The people said, "Advise us." He said, "The first part of the human (body) to decay is the abdomen, so whoever is able to eat nothing but that which is good, then let him do so. And whoever is able to not let even a handful of blood he shed come between himself and Paradise, then let him do so." Reported by al-Bukhārī.[18] And on the authority of `Ubādah ibn aṣ-Ṣāmit ﷺ who narrated that the Prophet ﷺ said, "Whoever kills a believer, and becomes gladdened by his death,[19] Allāh will not accept from him compulsory nor optional deeds."[20]

Beware, O my Muslim brother, from losing the opportunity for salvation. `Abd-ul-Lāh ibn `Umar ﷺ narrates that the Prophet ﷺ said, "A believer remains at liberty regarding his religion so long as he does not shed forbidden blood."[21] O my noble Muslim brother, are you prepared to miss out on the great opportunity to save yourself from the Fire, when al-Bukhārī and Muslim reported that the Prophet ﷺ said, "Do not revert to disbelief after me by cutting the necks (throats) of one another (i.e., killing each other)."[22] So always keeps your eyes, O my Muslim brother, fixated on the fact that the blood of Muslims, their wealth, and their honour are unlawful from some upon others, and it does not become lawful except by the permission of Allāh and His Messenger.

Know, O my Muslim brother, that what we have mentioned is just the tip of the iceberg, and a little from a lot, and they simply references to the many phrases that can be found in the Book and the *sunnah* that urge Muslims to observe piety and stop shedding the blood of their brothers. Regarding what was previously mentioned, the noble *Ṣaḥābah* and those who followed them in goodness, were as severe as they could be in terms of piety and apprehension for one of them to dip their hands in injustice concerning the rights of a Muslim.

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[17] *Ṣaḥīḥ al-Bukhārī* (6882), vol. 9, pg. 7 from the ḥadīth of Ibn `Abbās ﷺ.
[18] *Ṣaḥīḥ al-Bukhārī* (7152), vol. 9, pg. 80.
[19] They are the ones who kill during a time of *fitnah* (trial to the believers), so he kills one of them believing he is upon guidance, and never seeks forgiveness from Allāh for him. *Musnad ash-Shāmiyyīn*, vol. 2, pg. 266.
[20] Reported by Abū Dāwūd following (ḥadīth number) 4270.
[21] Reported by al-Bukhārī (6862), vol. 9, pg. 2.
[22] Reported by al-Bukhārī (121), vol. 1, pg. 41 and Muslim (65 and 118), vol. 1, pg. 58 from the ḥadīth of Jarīr ibn `Abd-il-Lāh ﷺ.

And they were similarly just as severe, may Allāh be pleased with them, in warning others based on what they heard and comprehended from Prophetic words, against plunging into *fitan* (trials and tribulations) and doubts, committing to the self and the home and not penetrating the sanctity of Muslims – even with words, safeguarding themselves from causing injustice to Muslims, let alone delving into them.

Abū Mūsā al-Ash`arī ﷺ said, "Truly, after you will be (a period of) tribulations, where the one who is sitting (during that time) is better than the one who is running, until he (meaning Abū Mūsā) mentioned the rider; so during that time, stay in your homes."[23]

And on the authority of Jundub ﷺ who said, "There will be a time of *fitan*, so keep to the land (meaning farming), and let one of you remain in his home, because no one will open himself up to it except that it will destroy him."[24]

And when Sa`d ibn Mālik and `Abd-ul-Lāh ibn `Umar ﷺ isolated themselves from the *fitnah* (between `Alī and Mu`āwiyah ﷺ), `Alī ﷺ said, "To Allāh belongs an abode that Sa`d ibn Mālik and `Abd-ul-Lāh ibn `Umar have entered. By Allāh, truly if the sin were small then it is forgiven, and if it were good, then truly it is great and worthy of thanks."[25]

Remember, O my Muslim brother, what is found in the *Ṣaḥīḥayn* from the narration of Abū Bakrah, Nufay` ibn al-Ḥārith ﷺ, who reported that the Prophet ﷺ said, "'If two Muslims meet (and fight) with their swords, then the killer and the slain will be in the Fire." I (meaning Abū Bakrah) said, "O Messenger of Allāh, (this is understood concerning) the killer, but what about the one who was slain?" He replied, "Truly, he was eager to kill his companion."[26]

And in the *Ṣaḥīḥayn* as well, from the ḥadīth of al-Aḥnaf ibn Qays who said, "I went to give aid to this man – referring to `Alī ibn Abī Ṭālib, and I was met by Abū Bakrah who said, 'Where are you going?' I said, 'To give aid to this man.' He said, 'Go back, for I heard the Messenger of Allāh ﷺ say, 'If two Muslims meet (and fight) with their swords, then the killer and the slain will be in the Fire…'" mentioning the rest of the ḥadīth.[27] And in another narration reported by al-Bukhārī, on the authority of al-Ḥasan who said, "I left with my weapon during the nights of the *fitnah*, and I was met by Abū Bakrah who said, 'Where are you going?' I said,

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[23] Reported by Nu`aym ibn Ḥammād in *al-Fitan* (489).
[24] Reported by Nu`aym ibn Ḥammād in *al-Fitan* (490).
[25] Reported by aṭ-Ṭabarānī in *al-Kabīr* (319).
[26] *Ṣaḥīḥ al-Bukhārī* (31), vol. 1, pg. 14, and *Ṣaḥīḥ Muslim* (14 and 2888), vol. 8, pg. 169.
[27] See footnote 26.

‘I intend to give aid to the cousin of the Prophet ﷺ.’ He said, ‘The Messenger of Allāh ﷺ said, ‘If two Muslims take out their swords to fight each other, then then the killer and the slain will be in the Fire.’’”[28] And in a narration reported by Muslim: “When one Muslim wields his weapon against his brother, both of them are at the edge of Hell, and if one of them kills the other, they will enter it together.”[29] All of these concern killing that has not been granted according to the *sharī`ah* (legislation according to Islām). Indeed, Allāh relates to us in His great Book news of the first incident of killing that took place in the history of humankind, when one of the children of Ādam killed his brother – a killing that was unjust, rivalrous, and out of jealousy. He (the Most-High) says:

﴿ وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ ۖ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّـهُ مِنَ الْمُتَّقِينَ ﴾

And (O Muhammad SAW) recite to them (the Jews) the story of the two sons of Ādam in truth; when each offered a sacrifice (to Allāh), it was accepted from the one but not from the other. The latter said to the former, “I will surely kill you." The former said, "Truly, Allāh accepts only from those who are pious.”[30]

Moreover, this killer threatened his brother with murder, and affirmed this with his statement:

﴿ لَأَقْتُلَنَّكَ ﴾

“I will surely kill you."[31]

Indeed, (the brother who was threatened) acted gently towards him, hoping he would turn back from what he had resolved. And he informed him as well that he will not extend his hand to kill him, no matter how much he threatened him. In fact, even if he (meaning the brother

[28] *Ṣaḥīḥ al-Bukhārī* (7083), vol. 9, pg. 64.
[29] *Ṣaḥīḥ Muslim* (16 and 2888), vol. 8, pg. 170.
[30] *Surat al-Mā’idah* 5:27.
[31] Ibid.

who threatened) applied himself to the act of killing, he will withhold his hand as well, out of fear of Allāh, Lord of the Worlds. He said:

﴿ لَئِن بَسَطتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِيَ إِلَيْكَ لِأَقْتُلَكَ ۖ إِنِّي أَخَافُ اللَّـهَ رَبَّ الْعَالَمِينَ ﴾

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you, for I fear Allah; the Lord of the Worlds."[32]

He began to advise his bother and exhort him, hoping he would turn back from what he concerned himself with doing, but despite all this gentleness and advice, it did not benefit his brother, nor did it dissuade him from his resolve to kill his brother. And similarly, injustice, tyranny, and jealousy - all these blind the heart from the truth, and deafen the ears from hearing the truth, so the heart remains insistent on the disobedience, sin, and destructive act. And Satan pushes him towards that disobedience, for Satan is the first enemy to humankind and pushes him towards this intensely, making the matter seem easy to him, until he falls into it, (then) Satan abandons him and absolves himself of him. Afterwards, the world darkens over him, and the earth, though it is vast, becomes confining. Allāh (the Most-High) said:

﴿ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴾

And his soul permitted to him the murder of his brother, so he killed him and became among the losers[33]

And what happened to the killer afterwards? He became remorseful over that heinous act, but will remorse avail his killing? Remorse will be of no benefit, because his brother is dead and will never return to this transient life. And what did this killer do after his crime? He became bewildered, carrying him for a lengthy time – (it was the) first murder. He didn't know what to do with him. Should he carry him and place his body in the water? Or should he place him on top of the mountains? The matter became problematic for him, and it is a problematic dilemma, because it is the first incident of murder that took place on the earth. The murderer

[32] *Surat al-Mā'idah* 5:28.
[33] *Surat al-Mā'idah* 5:30.

showed remorse for his sinful misdeeds and actions, so Allāh sent a crow searching the earth to show him how to bury his brother, until Allāh showed him how the crow buries another crow. Indeed, the Prophet ﷺ made clear to us that there is no soul that is killed unjustly, from that historic moment until the last day on earth, except that this murderer will have a share of (it's sin), because he is the first who established the tradition of killing. This is the fate of all who establish a tradition of misguidance, or call to a misguidance; he will have its sin and the sin of those who act upon it until the Day of Resurrection. Indeed, Allāh (glory be unto Him) made clear in His Book, after recalling the story of the children of Ādam, that the crime of killing is great, and that whoever kills a soul, unless (it is taken) for a soul, or (causes) corruption in the land, then it is as if he has slain all humankind. And whoever saves one, then it is as though he has saved all humankind. Allāh (the Most-High), says:

﴿ مِنْ أَجْلِ ذَٰلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ﴾

Because of that, We decreed upon the Children of Israel that whoever kills a soul unless (it is taken) for a soul, or (causes) corruption in the land - it is as if he has slain all humankind. And whoever saves one - then it is as though he has saved all humankind[34]

Even though this ruling may seem specific for Banī Isrā'īl (the Children of Israel), it is in fact general and applies to us and them. Sulaymān ibn `Alī asked al-Ḥasan about this *āyah* and said, "I said to al-Ḥasan, 'Is this *āyah* for us, O Abū Sa`īd, just as it was for Banī Isrā'īl?'" And he said, "Yes, by the One who there is no God other than Him, (it is for us) just as it was for them, for He did not make the blood of Banī Isrā'īl more noble in the sight of Allāh than our blood."[35]

O my noble Muslim brother, truly, Allāh (blessed be He the Most-High) forbade the killing of a life without just cause in His Noble Book, and He commended those who stay away from

[34] *Surat al-Mā'idah* 5:32.
[35] Reported by aṭ-Ṭabarī in his *Tafsīr* (9211). And what has preceded from words regarding this story was adapted from a lecture given by Fahad al-Ḥarbī, titled: *Al-Qātilu wal Maqtūlu* (The Slayer and the Slain), may Allāh reward him the best of rewards.

this great crime. Indeed, (He) glory be unto Him, has promised the one who does this with a curse, wrath, severe torment, and abidance in Hellfire. He (the Most-High) said:

﴿ وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّـهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴾

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the wrath and the curse of Allāh are upon him, and a great punishment is prepared for him[36]

So take heed, O my Muslim brother, of this great threat and horrific peril, for what (greater) threat can there be after this? And what (worse) peril can there be after all this? This is because a Muslim has high-standing with Allāh (the Most-High), and the blood of a Muslim is the most valuable of bloods, which must be safeguarded and arouse anger for its spilling.

O my noble Muslim brother, indeed, Allāh ﷻ has made evident the sanctity of the Muslim and his high-standing with Allāh (the Most-High), for it has been confirmed from the Prophet ﷺ that he said, "By the One in whose Hand is my soul, killing a believer is more grievous before Allāh than the termination of the world."[37] And in another narration, "The termination of the world is less significant to Allāh than killing a Muslim man."[38]

And in another ḥadīth: "The termination of the world is less significant to Allāh than killing a believer without just cause."[39] This is the status the Muslim has with Allāh (the Most-High), so consider, O slayer, what you are doing with your actions!

The cessation of the entire world is less significant than the killing of a believing man without just cause; the disappearance of the world with its wealth, farms, banks, factories, trades, buildings, states and alliances, and everything in it is less significant to Allāh than the killing of a believer unlawfully. In fact, the Muslim has a sacredness to him even after his death, for the Prophet ﷺ forbade breaking the bone of the dead, and informed that if the bone of the dead is broken, then it is as though it is broken while he is alive. It is confirmed from the noble

[36] *Sūrat an-Nisā'* 4:93.
[37] See footnote 2.
[38] Reported by at-Tirmithī (1395) with this wording, from the ḥadīth of `Abd-ul-Lāh ibn `Amr ibn al-`Āṣ رضي الله عنهما.
[39] Reported by Ibn Mājah (2619) from the ḥadīth of al-Barā' ibn `Āzib رضي الله عنه.

lady `Ā'ishah ﷺ that she said, "The Messenger of Allāh ﷺ said, 'Truly, breaking the bone of a believer while he is dead is like breaking it while he is alive.'"[40]

O my noble Muslim brother, the Prophet ﷺ warned his *ummah* (nation) the severest of warnings against this crime and said, "Insulting a Muslim is wickedness, and killing him is *kufr* (disbelief)."[41] And he said, "Do not revert to disbelief after me by cutting the necks (throats) of one another (by killing each other)."[42] And he made clear that this crime is from the seven perilous, grievous sins, as he said, "Avoid the seven great destructive sins: Committing *shirk* with Allāh, (practicing) magic, killing a soul whom Allāh has forbidden killing except with just cause, consuming *ribā* (usury), consuming the property of orphans, fleeing on the day of advancing (to battlefield), and slandering the chaste believing women who would never consider violating their chastity."[43] And he said as well, "The greatest of the *kabā'ir* (major sins) are: Committing *shirk* with Allāh, killing a soul, being undutiful to the parents, and making a false statement."[44] And an-Nasā'ī reported, from the ḥadīth of Abū Ayyūb al-Anṣārī, ﷺ that the Prophet ﷺ said, "Whoever comes worshipping Allāh and not associating anything with Him, establishes the prayers, pays the *zakāh*, fasts Ramaḍān, and avoids the major sins, Paradise will be his." So they asked him about the major sins, and he said: "Committing *shirk* with Allāh, killing a Muslim soul, and fleeing (from the battlefield) on the day of the advance."[45]

And it is narrated that the Prophet ﷺ said: "Whoever kills a believer, and becomes gladdened by his death, Allāh will not accept from him compulsory nor optional deeds."[46]

No matter how hard the Muslim killer tries to flee in this world, he will never escape the Day of Resurrection, and the one who was slain will never leave him on the Day of Resurrection. It is confirmed from the Prophet ﷺ that he said, "A man will come, holding another man's hand, and will say, 'O Lord, this man killed me.' Allāh will say to him, 'Why did you kill him?'

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[40] Reported by Ibn al-Jārūd (551) with this wording. And it was reported by Abū Dāwūd (3207) and Ibn Mājah (1616) with the wording, "Breaking the bone of the dead is like breaking it while he is alive."

[41] Reported by al-Bukhārī (48), vol. 1, pg. 19, and Muslim (64 and 116), vol. 1, pg. 57 from the ḥadīth of `Abd-ul-Lāh ibn Mas`ūd ﷺ.

[42] See footnote 22.

[43] Reported by al-Bukhārī (2766), vol. 4, pg. 12, and Muslim (89), vol. 1, pg. 64, from the ḥadīth of Abū Hurayrah ﷺ.

[44] Reported by al-Bukhārī (2654), vol. 3, pg. 225, and Muslim (87 and 143), vol. 1, pg. 64, from the ḥadīth of Abū Bakrah ﷺ.

[45] *Al-Mujtabā*, vol. 7, pg. 88, and in his *Kubrā* (3472).

[46] See footnote 20.

He (the killer) will say, 'So that the glory would be to you.' He (Allāh) will say, 'Truly, it belongs to Me.' Then (another) man will come holding another man's hand, and will say, 'O Lord, this man killed me.' Allāh will say, 'Why did you kill him?' He (the killer) will say, 'So that the glory would be to so and so.' Allāh, the Most-High, will say, 'Truly, it does not belong to so and so,' and he will incur his sins."[47] And in a narration from an-Nasā'ī, the Prophet ﷺ said, "The slain will bring his killer on the Day of Resurrection and will say, 'Ask him why he killed me.'"[48] This is the reckoning, and it is the most severe form of reckoning, for it is not a worldly interrogation wherein some may sum up to those who are backers to traitors.

So take every precaution, O my Muslim brother, from spilling forbidden blood and killing a person because of someone, or because of someone's wealth, or on someone's command, for they will not benefit you anything before Allāh, and will not be able to repel anything from the punishment of Allāh. An-Nasā'ī reported, from the ḥadīth of Ibn `Abbās ﷺ who said, "I heard your Prophet ﷺ say, 'The slain will come hanging onto his killer, with his jugular veins flowing with blood, and he will say, 'O Lord, ask him why he killed me?''"[49] And (as found) in (*Sunan*) *Ibn Mājah* and (*Jāmi`*) *al-Tirmiḋhī*, on the authority of Ibn `Abbās ﷺ, who narrated that the Prophet ﷺ said, "The slain will bring his killer on the Day of Resurrection, his forelock and his head in his hand, and his jugular veins flowing with blood, and he will say, 'O Lord, ask him why he killed me?' until he draws near to the Throne."[50]

So beware, O my Muslim brother, from having someone on the lookout for you on the Day of Resurrection; for the one you kill in the world will not leave you in the afterlife; rather, he will be on the lookout for you. Allāh ﷻ has given the Muslim soul this great immunity because the Muslim soul has high-standing and sacredness; no one possesses it or possesses (the right) to destroy it. In fact, this is forbidden a most extreme forbiddance, and it is not allowed except by permission from Allāh (blessed be He the Most-High) and the permission of His Messenger ﷺ.

In fact, even your own soul, that is between your two sides, you do not own it yourself, nor is it permissible for you to destroy it, and it is for this reason we have such a severe threat against the one who kills a soul intentionally. In the *Ṣaḥīḥayn*, from the ḥadīth of Abū

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[47] *Al-Mujtabā*, vol. 7, pg. 84, and in his *Kubrā* (3460), from the ḥadīth of `Abd-ul-Lāh ibn Mas`ūd ﷺ.
[48] *Al-Mujtabā*, vol. 7, pg. 84, and in his *Kubrā* (3461), from the ḥadīth of Jundub ﷺ.
[49] *Al-Mujtabā*, vol. 7, pg. 88, and vol. 8, pg. 63, and in his *Kubrā* (3462 and 7072).
[50] *Sunan Ibn Mājah* (2621) and *al-Jāmi` al-Kabīr* (3029).

Hurayrah ﷺ, he narrated that the Prophet ﷺ said, "Whoever throws himself off a mountain and kills himself, then he will be in the Hellfire, falling down into it and abiding therein eternally forever. And whoever drinks poison and kills himself with it, then he will be carrying his poison in his hand and drinking it in the Hellfire wherein he will abide eternally forever. And whoever kills himself with an iron weapon will be carrying that weapon in his hand and stabbing himself with it in the Hellfire wherein he will abide eternally forever."[51] And al-Bukhārī reported from the ḥadīth of Abū Hurayrah ﷺ that the Prophet ﷺ said, "Whoever strangles himself will strangle himself in the Fire, and whoever stabs himself will stab himself in the Fire, and whoever plunges (off a high place to kill himself) will plunge in the Fire."[52] And in the *Ṣaḥīḥayn* from the ḥadīth of Thābit ibn Ḍaḥḥāk ﷺ who narrated that the Messenger of Allāh ﷺ said, "Whoever swears by a religion other than Islām, then he is as he said. The son of Ādam is not bound by a vow over something he does not possess. Whoever kills himself with an object in this world, he will be punished with it on the Day of Resurrection. Whoever curses a believer, it is a though he killed him, and whoever accuses a believer of disbelief, then it is as though he killed him."[53] And in the wording found in *Jāmi` at-Tirmiṫhī*: "There is no vow for a person in that which he does not possess. Cursing a believer is like someone who killed him, and accusing a believer of disbelief is like someone who killed him. Whoever kills himself with an object will be punished by that which he killed himself with on the Day of Resurrection."[54]

Always be cautious, O my noble Muslim, that the matter of killing a soul without just cause is from the great dangers, for the one who commits this, that causes the world and all that is in it to constrict him. As soon as a Muslim commits this crime, the earth becomes constricted for him, and his soul becomes constricted for him. For this reason, the Prophet ﷺ said, "A believer remains at liberty regarding his religion so long as he does not shed forbidden blood."[55] And in a report from Abū Dāwūd, on the authority of Abūd-Dardā' ﷺ, he narrated that the Prophet ﷺ said, "A believer remains *mu`niq* (a *mu`niq* is one who has a long neck and good precedents), so long as he does not shed forbidden blood."[56] And al-Bukhārī

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[51] Reported by al-Bukhārī (5778), vol. 7, pg. 181, and Muslim (109), vol. 1, pg. 72.
[52] *Ṣaḥīḥ al-Bukhārī* (1365), vol. 2, pg. 121.
[53] Reported by al-Bukhārī (6047), vol. 8, pg. 18, and Muslim (110 and 176), vol. 1, pg. 73.
[54] *Al-Jāmi` al-Kabīr* (1527).
[55] Reported by al-Bukhārī (6862), vol. 9, pg. 2, from the ḥadīth of `Abd-ul-Lāh ibn `Umar ﷺ.
[56] *Sunan Abī Dāwūd* (4270).

reported, from the ḥadīth of `Abd-ul-Lāh ibn `Umar ﷺ, that the Prophet ﷺ said, "From evil deeds with bad consequences, which there is no escape for the one who is involved in it, is to shed forbidden blood unlawfully."[57]

Indeed, our most-noble Prophet ﷺ made clear to us the virtue of the one who leaves this world without being stained with Muslim blood and said, "Whoever meets Allāh, not associating anything in worship with Him, and not having moistened any blood unlawfully, will enter Paradise."[58] So congratulations to the one who leaves this world without being stained in Muslim blood, and congratulations to the one who leaves this world and does not carry a Muslim on his back, bringing him with him on the Day of Resurrection. Congratulations to the one who leaves the world, and the Muslims have been spared from his tongue and his hands. Congratulations to the one who departs this world not having committed a crime involving the spilling of a Muslim's blood.

Remember, O my Muslim brother, the advice of the Prophet ﷺ to his *Ṣaḥābah*: "The first part of the human (body) to decay is the abdomen, so whoever is able to eat nothing but that which is good, then let him do so. And whoever is able to not let even a handful of blood he shed come between himself and Paradise, then let him do so."[59]

So take every precaution, O my Muslim brother, from allowing even a handful of blood spilled unlawfully coming between yourself and Paradise.

And know, O my noble Muslim brother, that the Prophet ﷺ used to caution his *ummah* against matters that would incite a person to killing a Muslim, or injuring a Muslim. From amongst these matters, the Prophet ﷺ forbade a Muslim from passing through the markets of the Muslims, the mosques of the Muslims, or any place where the Muslims would gather while carrying arrows, unless the arrowhead is covered so that he does not injure a Muslim unknowingly. It has been confirmed from the Prophet ﷺ that he said, "If one of you should pass through our mosques or our markets and he is carrying arrows, then let him hold firmly to the heads with his hand so as not to wound a Muslim."[60] And from these matters the Prophet ﷺ warned against, he forbade pointing to a Muslim with any object that could

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[57] *Ṣaḥīḥ al-Bukhārī* (6863), vol. 9, pg. 2.
[58] Reported by Ibn Mājah (2618) from the ḥadīth of `Uqbah ibn `Āmir ﷺ.
[59] See footnote 18.
[60] Reported by al-Bukhārī (452), vol. 1, pg. 122, and Muslim (124 and 2615), vol. 8, pg. 33, from the ḥadīth of Abū Mūsā al-Ash`arī ﷺ.

possibly kill him or harm him. He forbade against doing this, and informed that whoever does this, then perhaps he will incur the curse and severe threat (from Allāh ﷻ). For this reason, the Prophet ﷺ said, "Let none of you point to his brother with a weapon, for he does not know, perhaps Satan will tempt his hand (to kill him), causing him to fall into a pit from the Fire."[61]

And it is confirmed that the Prophet ﷺ said, "Whoever points to his brother with an iron (bar or weapon), then truly, the Angels will curse him, even if he were his brother from his father and mother."[62] And it is confirmed that the Prophet ﷺ forbade the passing of a sword unsheathed.[63] All these precautions are due to the sanctity of a Muslim over a Muslim. Indeed, the Prophet ﷺ forbade these for fear of an accident where a sword will fall and injure you or harm you, or fall against your brother. And if this was the case with older weapons, then it is emphasized even more with newer weapons, because the harm is more severe, the danger is greater, and reasons for legislation revolve around the presence (or a matter) or lack thereof. And from the beneficial matters concerning the significance of Muslim blood is that the Prophet ﷺ warned against entering into *fitan*, and the only reason for this is so that the Muslim does not shed the blood of Muslims – due to the significance of the matter and its severity. *Fitan* habitually are composed of a killer and a killed, and if *fitan* are set ablaze and start, it is difficult to extinguish. Our Prophet, peace and blessings be upon him, warned his *ummah* against *fitan*, and made it clear that they will occur and befall the *ummah*. It is confirmed that the Prophet ﷺ said, "There will be a time when *fitan* will occur, and the one who is sitting during that time is better than the one who is standing; and the one who is standing during that time is better than the one who is walking; and the one who is walking during that time is better than the one who is running. Whoever will expose himself to these *fitan*, they will destroy him; so whoever can find a place of protection or refuge from them, should take shelter in it."[64] This is how the Prophet ﷺ made it clear; the Muslim who wants to relieve himself of the *fitan* is to flee from them to the best of his abilities.

[61] Reported by al-Bukhārī (7072), vol. 9, pg. 62, and Muslim (2617), vol. 8, pg. 34, from the ḥadīth of Abū Hurayrah ؓ.
[62] Reported by Muslim (2616), vol. 8, pg. 34, from the ḥadīth of Abū Hurayrah ؓ.
[63] Reported by Abū Dāwūd (2588), and at-Tirmithī (2163) from the ḥadīth of Jābir ؓ.
[64] Reported by al-Bukhārī (3601), vol. 4, pg. 241, and Muslim (10 and 2886), vol. 8, pg. 168 from the ḥadīth of Abū Hurayrah ؓ.

So take caution, O my Muslim brother, from falling into the (pitfalls) of *fitan*, for a *fitnah* could make the truth appear like falsehood, and falsehood appear like truth, and it could blind and deafen you without you realizing it. Indeed, the Prophet ﷺ informed (his *Ṣaḥābah*) that *fitan* will befall his *ummah*, and said, "When the sword is imposed on my *ummah*, it shall not be removed from it until the Day of Resurrection."[65] And the Prophet ﷺ informed (his *Ṣaḥābah*) that towards the end of time, *fitan* will occur wherein killing and tribulations will become widespread, so much so, that from the severity of the *fitan* a man will pass by a grave, roll over it and say, "If only I were the occupant of this grave" – due to the severity of what he sees from *fitan* and grievous matters. In the *Ṣaḥīḥayn*, from the ḥadīth of Abū Hurayrah ؓ, he narrated that the Prophet ﷺ said, "The Hour will not be established until a man passes by a grave and says, 'If only I were in his place.'"[66] And he said as well, "By the One in whose hand is my soul, a time will come upon the people where a murderer will not know for what reason he killed, and the slain will not know for what reason he was killed."[67] And in a narration from Muslim: "By the One in whose hand is my soul, the world will not come to pass until a day will come upon the people where a murderer will not know for what reason he killed, and the slain will not know for what reason he was killed." So it was said, "How can this happen?" And he replied, "Due to *harj* (widespread killing); the murderer and the slain will be in the Fire."[68] When our Prophet ﷺ mentioned this, he mentioned it to warn us from being of those people, or from participating in the shedding and smearing of blood, or from meeting Allāh with it. And in the *Ṣaḥīḥayn* from the ḥadīth of Abū Hurayrah ؓ, he narrated that the Prophet ﷺ said, "Time will draw near, (religious) knowledge will be taken away (by the death of religious learned men), miserliness will be thrown (in the hearts of the people), and *harj* will increase." So it was said, "And what is *harj*?" He said, "Killing."[69] And he said as well, "Before the Hour (is established) will be *harj*." So I (Abū Mūsā) said, "O Messenger of Allāh, and what is *harj*?" He said, "Killing." Some of the Muslims said, "O Messenger of Allāh, in a single year, we kill such and such (a number) from the *Mushrikīn* (polytheists)." The Messenger of Allāh ﷺ said, "It is not the killing of the *Mushrikīn*, but some of you killing each other – to the extent where a man will kill his neighbour, his cousin, and his relative." So some

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[65] Reported by at-Tirmithī (2202) from the ḥadīth of Thawbān ؓ.
[66] *Ṣaḥīḥ al-Bukhārī* (5117), vol. 9, pg. 73, and *Ṣaḥīḥ Muslim* (53 and 157), vol. 8, pg. 182.
[67] Reported by Muslim (55 and 2908), vol. 8, pg. 183, from the ḥadīth of Abū Hurayrah ؓ.
[68] Reported by Muslim (55 and 2908), vol. 8, pg. 183, from the ḥadīth of Abū Hurayrah ؓ.
[69] Reported by al-Bukhārī (6037), vol. 8, pg. 17, and Muslim (11 and 157), vol. 8, pg. 59, from the ḥadīth of Abū Hurayrah ؓ.

of the people said, "O Messenger of Allāh, will we be in our right minds on that day?" He replied, "No, reason will be taken away from most of the people at that time, and there will be left the insignificant people who have no reason."[70]

So it is incumbent upon the Muslim to stay a great distance away from *fitan*, because the Prophet ﷺ directed his *ummah*, that if should witness (a time of) *fitan*, or sense *fitan*, that they should stay a great distance away from it, and to flee away from it as much as possible, because fleeing from a *fitnah* is part of the religion. For this reason, al-Bukhārī titled a chapter in his *Ṣaḥīḥ*: *Chapter: Part of the Religion is Fleeing from Fitan*.[71]

O my noble Muslim brother, a Muslim should take every precaution against entering into *fitan*, and seek refuge in Allāh (the Most-High) from it. Indeed, `Ammār ibn Yāsir used to seek refuge (in Allāh) from *fitan*. And (a Muslim) should take every precaution from participating in it verbally, physically, by offering opinions, or other than this, because truly, if *fitan* come to be, none shall be spared from it except the one whom Allāh has mercy upon.

This (is what I have to say concerning this matter). With Allāh is all success, and may abundant peace from Allāh be upon our master, Muḥammad ﷺ, his family, and his Companions.

[70] Reported by Ibn Mājah (3959) from the ḥadīth of Abū Mūsā al-Ash`arī ؓ, and it is an authentic ḥadīth.
[71] *Ṣaḥīḥ al-Bukhārī*, vol. 1, pg. 11.